

/10 cont./ Simultaneously he will

437 devote himself to some business with severe personages, whom
● 441 he will call chuyŭkh, without analyzing too much the legal
[191] character of their calling, and who will lend to the limited partnership and to the subsequent purchases the aid of their bilingualism. Several Israelites, meek usurers, cultivate discreet commissions. Having thus renewed his forces, the believer plunges toward the S. Here he is branching off in the direction of the col of the Bwibaun, now dethroned in our nomenclature by the Tizi Umachchō (3).

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3. Such is in fact the local pronunciation, which is related to the Stephano-Triassic red sandstone of the col: it is called amachchō, "cat rock" (allusion to the color). But the naming of the rocks in the region absolutely lacks rigor. I cite the explanations that were given to me.

And from there toward the Sous, through the valley of the Issen. In the distance, the scholarly delights of a capital, Taroudant.

174 But let us leave this imaginary periplus; one amuses oneself in outlining it only in order to make felt better perhaps the contradiction that it will bring to the story. This Mussulman traveler is intemporal; one is not sure that his Imintanout existed before the sixteenth century and the /11/ decline of the Maçmūda. As for 174 the almond trees and olive trees, it is difficult to state precisely 137 in what measure they have survived or, on the other hand, taken the place of the forest of argan trees, which perhaps extended to to asif el-Māl in the fifteenth century. And what is to be thought of elements as characteristic of a landscape as the thuya, the gum tree, or the associations of the oléolentiscetum could have been in this piedmont deforested today.

133 Let us return then to the map, still imperfect. These valleys, these gaps, the Nffis, the asif el-Māl, the Seksawa, all

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242 space excludes fallow land in the irrigated. But it is practiced in the dry, in a system of ample and loose rotation, being combined with clearing and burning. Adage: ad assiki ij'ji, "fallow land" /Fr. jachère/, or rather, "untilled land /Fr. friche/ enriches."

[191] Generally, two campaigns are combined in one. To the extent at least that water resources let one anticipate the success of a spring sowing, it is maize that follows barley on the same parcel. Or even the turnip, cultivated on a large scale. One can only compare the mediocrity of this binary method with the crop rotations of five, six, or seven terms, where barley and maize are included with the green bean and tobacco, in similarly montagnard milieus, like the Mediterranean Pyrenees. One will see to what point the scale of crops is poor or has become impoverished in Seksawa. As for the blocking of two campaigns into one, it is supposed to proceed from the exiguity of available land. Far better, one draws from it glory, and system. Nothing is as good, one says, as "maize under sheaf," asengar n-ddu tadla, that is, that sown even before the removal of the loose sheaves. It is true that one thinks that fertilizer will mend everything. Two larger sectors, such as Agersili and a. Mh'nd, hardly practice a movement by biennial soles. But the problem is doubtless not reduced to that of usable space. In the approaches to the plain, at Bul'wan, for example, there is similarly a superposition of maize on barley, without the excuse of the exiguity. The rotation practiced at Agersili and in a. Mh'nd, and only there, seems to respond to an ensemble of conditions, among them a character of plenitude and of integrity of the montagnard system, rather than to an agronomic conception.

241 However that may be, the exhaustion resulting from this exploitation without respite is combated by the fertilizer. Manure and water are the two /163/ great remedies, object of a passionate care, of an attention without relaxation, and of an administration without measure. One deems that will remedy all the misfortunes of the milieu, aggravated by the defects of the method. Universal expedients. The fertilizing of the soil in Seksawa is a rational practice, and the advantage that results from it evaluated in terms

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241 of mercantile economy. The case is all the more striking be-
 441 cause, in the old rural order, a number of things are removed
 237 from commerce: milk, for example, which is never sold, and
 straw, which is carelessly left on the fields. But the animal ma-
 (675) nure not only forms the tacit counterpart of the pacts of trans-
 humance or of common pasturage, but can even give rise to
 ciphered dealings.

(692) These particularities appear in full light in an arbitral de-
 cision of the fqih Belwāh', of the Bas /Lower/ Demsira, a magis-
 trate whose montagnard appurtenances (he was born in the wild
 valley of the a. Mh'nd u Musa, which the Bwibaun separates
 from our a. Lh'sen) render very revealing judgments of the view
 of a milieu intent on compromising between the law and the an-
 cestral custom.

(691) It is a matter of litigation between a sākin, "a precarious
 692 resident," and the master of the house, who suddenly asks him
 237 for a rent of equivalence. The other one retorts by demanding
 427 the price of the manure of his beasts. The fqih, by dint of cita-
 tions from Amal, came to establish that the first demand was
 unjustified, and the second one justified. He knowingly refers to
 the rural custom, which does not recognize rents for this kind of
 installation: without doubt (and although this is unavowed) be-
 cause such pacts depend upon the clientele and thus contain a
 deep antinomy with the contractual law. On the other hand, it
 is not at all the same for animal manure: this is a commodity,
 which comes to the owner of the animals and, on the other hand,
 cannot enter in as a gracious counterpart of hospitality.

237 Such a case in point gives a measure of the importance that
 241 fertilizer assumes in this system. The great suppleness, if I may
 (191) venture to say it, of the European peasant economy, to wit, the
 correlation between livestock breeding and cultivation, is thus
 found again here, evident and calculable. The accumulation of
 (342) the manure in the stable, agrur, often arranged on the ground
 floor of the house, its handling, and its being placed in piles be-
 fore the tillage of autumn and spring, its dispersion on the fields:
 so many practices to which the high-valley cultivator devotes